

MISSIONARY.

Further extracts from the Twenty-Second Annual Report of the Baptist Board of Foreign Missions.

WEST AFRICA.
Liberia.

EDINA—southern extremity of Liberia, at the mouth of St. John's river, and west of Melchin river.

Missionaries, Rev. William G. Crocker, Rev. William Mylne.

Messrs. Crocker and Mylne, and Mrs. Mylne, arrived at Liberia, the 12th of August, after a pleasant passage of 32 days. A few days subsequently they removed to Millsburg, distant from Monrovia 22 miles, this being a more healthy situation. Here the mission was deeply afflicted in the death of Mrs. Mylne, Sept. 16, after an illness of nine days. Mr. Mylne, was also attacked with fever repeatedly, which threatened to be fatal, but had recovered a good degree of health at our last dates.

CALDWELL—on St. Paul's river.

Missionary, Rev. A. W. Anderson.

EUROPE.

France.

PARIS.—Missionaries, Rev. Isaac M. Willmarth, Mrs. Willmarth, Rev. Erasmus Willard, Mrs. Willard, Rev. D. Newton Sheldon, Mrs. Sheldon.

Mr. Alexy Moutel, assistant at Orches.

The state of the mission, as given in our last Report, continued with little alteration, during the early part of 1835. Of the condition of the people in the northern departments of France, a brief view is given in the following communication made by Professor Sears, since his return to the United States.

"This whole region is extremely destitute of evangelical religious instruction. The population, it is well known, is chiefly Catholic. Of Protestants, the greater and stronger portion belong to the national church, consisting chiefly of neologists, having, however, many preachers who without personal piety preach a kind of dead orthodoxy, with here and there one, not more than ten or twelve in all, of a decidedly pious and evangelical character. In the departments *Du Nord* and *D'Aisne*, the region where we have already gained a footing, there are, I believe, but two national preachers of this last description. The first seeds of the gospel were given to this people by a benevolent English lady, a Baptist, who carried the Bible to the poor, and laid open to them its precious contents. Afterwards several missionaries, such as Messrs. Pyt, Porchat, and others, preached more or less in this neighborhood. For some time past, these little churches had been left to themselves. The visit which we made, particularly the efforts, public and private, of Mr. Willmarth, were followed by the happiest consequences. The churches wished to enter into a direct connection with him and with the mission, expressed to us sometimes transports of joy in learning that they had such a body of brethren in America, and begged us to do all in our power not to let their brethren on this side the Atlantic forget them, or neglect them. To me, in particular, as one about to visit my native land, they often repeated this charge, pressing me by the hand, and weeping for joy. In our tour we examined several young men, who wished to pursue a course of study for the ministry."

Messrs. Willard and Sheldon, and their wives, left New-York the 26th of October last, and arrived at Paris the 24th of November. Mr. Sheldon, it is expected, will remain at Paris, but Mr. Willard will establish another station in the north of France, and open a mission school.

Germany.

HAMBURG.—Missionaries, Rev. J. G. Oucken, Mr. C. F. Lange, assistant.

Greece.

The Board have the satisfaction to state that measures have been taken for the commencement of a mission to Greece, as suggested in former Reports. An individual has offered his services with reference to this object, and will probably embark for Europe the ensuing autumn.

Asia.

Burmah.

The stations at which missionary labor has been performed throughout the year, aside from those more appropriately assigned to the Karen mission, are Maulmein, Rangoon, and Ava; and the number of missionaries occupying the same, including those since designated to the mission to the Shans, was 20, ten males, and ten females, besides nearly an equal number of native assistants, exclusive of those employed in the printing department.

Rev. Lovell Ingalls, Mrs. Ingalls, Rev. James H. Haswell, Mrs. Haswell, and Miss Eleanor Macomber are on their way to join the mission.

MAULMEIN.—Missionaries, Rev. Adoniram Judson, Mrs. Judson, Mr. Cephas Bennett, printer and school-teacher, Mrs. Bennett, Mr. Royal H. Hancock, printer, Mrs. Hancock, Mr. Sewall M. Osgood, printer, Mrs. Osgood.—Native assistants, Ko Miat-hyao, Ko Deah, Ko Shax, and family, Ko Shoon, Moung Shway Moung, preacher, Moung Zah Moung En, Ko Manpoko.

During a part of the year Messrs. Simons, Brown and Cutter were also at Maulmein, but have since removed, with their families, to other stations.

Revision of the Old Testament. The work which first claims our notice at this station, is the revision of Mr. Judson's translation of the Old Testament into Burmese. It will be recollected that on completing the translation in January, 1834, when, with the last leaf in his hand, he knelt before God, one part of his prayer was for "divine aid in future efforts to remove the errors and imperfections which

necessarily cleaved to the work." We trust that in answer to his prayer, and in consequence of the scrupulous and unwearied care with which he has since revised the whole, in connection with his intimate knowledge of the language after an unbroken residence in Burmah of more than twenty years, together with his well known scholarship, a Burmese standard version of the Bible has been prepared worthy of all confidence, and claiming justly the widest possible circulation. It only remains that the church at home vigorously sustain the enterprise which has been so happily begun, and that no effort be wanting on their part to place a copy of the Burman Bible within the reach of every family that speaks the Burman language.

Taking New Testament and Tracts.—In the semi-annual report of June 30, 1835, Mr. Judson remarks, "The translation of the New Testament into the Taling language, has proceeded to the end of the 2d Corinthians. The principal tracts also are translated. Mrs. Judson is endeavoring to prepare herself to assist in that department. And as soon as the new Taling types are ready, we intend to commence printing tracts and portions of the New Testament for the use of the numerous population in this place, and all the country east of Rangoon; very few of whom can read any other language."

In the same report Mr. Judson also expresses a hope of being at leisure, after the printing of the Old Testament was completed, to add a few more tracts and elementary works to the stock of Burmese tracts. Mr. and Mrs. Bennett are preparing a few translations for the use of Burmese schools, beginning with Gallaudet's Child's Book on the Soul.

Schools. The English school, under the care of Mr. Bennett, noticed in our last Report, has since been opened, and promises much usefulness. At the date of his letter July 1, 1835, it had been in operation nine months, exclusive of about one month's vacation. The whole number who had entered was 115, of whom 103 were still connected with the school, viz: Burmese 47—Chinese 17—Portuguese 14—East Indians 15—Amenians 2—Hindoos 5—Malay 1—Shan 1—English 1—14 of the same were girls, under Mrs. Bennett's care, and 35 were boarded. At a subsequent date Mrs. Osgood had taken charge of the female department, which then consisted of about 20.

Itineraries. Beside occasional excursions in the immediate neighborhood of Maulmein, already mentioned, others of greater extent were made into the interior in the course of the year, for the purpose of distributing tracts and preaching the Gospel of Christ.

RANGOON.—Missionaries, Rev. Abner Webb, Mrs. Webb, Rev. Hosea Howard, Mrs. Howard. Native assistants, Ko Thah-hyoo, native preacher, Ko Shway-ba, Ko Thah-a, native preacher, Moung Shwa-thah, Moung Pyaw. (Most of the assistants, however, from various causes have been temporarily absent.)

AVA.—Missionaries, Rev. Eugenio Kincaid, Mrs. Kincaid, Rev. Thomas Simons, Mrs. Simons. Native assistants, Ko Gwa, Ko Kai, native preacher.

The second year of missionary operations at Ava has been marked, no less than the first, with mingled trials and encouragements.

Boarding School. The school mentioned in our last Report, has been continued under the direction of Mrs. Kincaid. The whole number of scholars, May 22, was 18, though 11 only had been in school at any one time, 5 of them were girls. A larger school might have been obtained had it been judged advisable.

Baptisms. Beside the five individuals, already mentioned, Moung Na Gau was baptized March 22, 1835, making the whole number of baptisms at Ava, by Mr. Kincaid, 12, 8 men and 4 women.

At the last dates, the native Christians had been threatened and annoyed by their neighbors, but the hostility was wearing away, and the prospects of the mission were more encouraging than they had been for some weeks previous. Mr. and Mrs. Simons, who left Maulmein June 22, had been detained a while at Rangoon, arrived at Ava the seventh of September.

KAREN.

Mr. Mason, of Tavoy, in a letter to a friend in this country, dated July 4, 1835, says of the Karens, "Be they Israelites, or Gentiles, they are the most interesting people on the pages of modern history; and I verily believe, that, since the days of the apostles, the power of divine truth has never been made so manifest as in their conversion. The language is a most eloquent one; and when I sit, as I sometimes do, and listen to a native, preaching the Gospel with more genuine eloquence than a whole university could produce, and then think of his state and that of his nation half a dozen years ago, I am lost in astonishment."

The number of missionaries attached to the Karen mission since January, 1835, beside native assistants, and including Mr. and Mrs. Howard of Rangoon, is nine.—Much incidental labor has also been performed by other missionaries at Maulmein and Rangoon, or in occasional excursions, as already stated. The number of native assistants whose names have been given, is seven. The stations permanently occupied by the missionaries are two. Tavoy and Chummarah, beside Mergui, Maubee, and Newville, and several out-stations occasionally visited.

TAVOY.—Missionaries, Rev. Jonathan Wade, Mrs. Wade, Rev. Francis Mason, Mrs. Mason, Miss Ann P. Gardner. Native assistants, Moung Ky, Moung Shoo-too, Moung Shwa-boo, Ko Myet-la, Moung Sek-hee.

Itineraries. In Nov. and Dec. 1834,

Mr. Mason journeyed several weeks among the Karens in the interior. Speaking of Matamyu, he says, "What wonders God has wrought for this region in five or six short years. When Br. Boardman came out hither, there was not a sober individual, male or female, in the jungle, or one who was not in the practice of making offerings to rats. Now, I sit with a hundred consistent Christians within call, that have not drunk spirituous liquor for years. Then, the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now, I have a Sabbath school of thirty-nine children and youth, able to read their own books, and give intelligent answers in respect to their contents."

Baptisms. Before the close of 1834, seven had been baptized, and from January, 1835, to April, there was a further addition of twenty-nine Karens, and one Burman—making, with the nine Karen scholars since baptized, a sum total of 252 since the station was established.—The Burman who was baptized by Mr. Wade, about the middle of March, was a man of some distinction for learning among his countrymen, and teacher of one of the day-schools under the superintendence of Mrs. Mason.—There had been five deaths.

MERGUL. This station, it will be recollected, was vacated by the death of Ko Ing, in October of 1834. In giving notice of the event, and of the results of the labors performed there, Mr. Judson writes, "Though Ko Ing was faithful and laborious until death, it did not please the Lord to give him any present success.—Mergul, however, has been well sown with Gospel seed; and I have no doubt the seed will spring up, and contribute to the abundance of some future harvest, and to the mutual joy of all the laborers."

NEWVILLE.—situated on the Dah-gyien, about three days' distance from Maulmein.

From a letter of Mr. Judson, dated December, 1834, we learn that the Karen church at this station had received two members by baptism, since the June preceding, making the whole number baptized during the year, 11, and of the church, 45. About the last of April, 1835, it was visited by Mr. Cutter. The native Christians had built, at their own expense, a neat and commodious zayat, in which Mr. Cutter attended several meetings.—On the Sabbath the congregation consisted of between 30 and 40, besides small children.

MAUREE. The district connected with this station, has enjoyed the labors of native preachers and assistants, a portion of the time, but has suffered greatly from persecution. Some details respecting it have been given in connection with the station at Rangoon.

CHUMMARAH.—Missionaries, Rev. Justus H. Vinton, Mrs. Vinton. Native assistants, Ko Chet-thing, native preacher, and wife.

SIAM.

BANKOK.—Missionaries, Rev. John T. Jones, Rev. Robert D. Davenport, printer, Mrs. Davenport.

CHINESE.

BANKOK.—Missionaries, Rev. William Dean, Rev. Alanson Reed, Mrs. Reed, Rev. Jehu Lewis Shuck, Mrs. Shuck. Native preacher, Chek Bunt.

Before Mr. Jones' departure for Singapore, religious services were conducted in Chinese by Bunt. The average attendance on the Sabbath was from 15 to 20, all males. Two or three aged women, wives of Chinese men, were intending to join the public worship as soon as practicable, and had given considerable evidence of faith in the gospel. One Chinese, of the name of Lyseng, was baptized by Mr. Jones near the close of the year. Three other Chinese were at the same time looking to a connection with the church.

ARRACAN.

KYOKK PHYO.—Missionaries, Rev. Grover S. Comstock, Mrs. Comstock.

The province of Arracan, formerly a part of the Burman empire, but, since 1826, under the jurisdiction of the Honorable East India Company, lies on the east side of the bay of Bengal, south of Chittagong, and between 15 degrees 54 minutes and 20 degrees 51 minutes north latitude. Its population is estimated by Mr. Comstock at something less than 250,000, and that of Ramree, one of the four districts into which the province is divided, at about 70,000, scattered around in 374 villages. Of the other districts, Akyah, lying to the north of Ramree, is somewhat larger, and has one missionary, Rev. J. C. Fink, of the Serampore Society. At the south, are Sandoway and Aung, smaller than Ramree, and entirely destitute of missionary laborers. The station occupied by Mr. Comstock, is in Ramree district, at the north point of Ramree island, containing about 2,000 natives, besides English residents.

MISSION TO THE TELINGAS.

Missionaries, Rev. Samuel S. Day, Mrs. Day, Rev. Eliza L. Abbott.

The attention of the Board was first directed to the people who speak the Telinga or Telooogo language, by the Rev. Mr. Sutton, of the General Baptist Mission in Orissa. According to his statement, in connection with information derived from other sources, a territory stretching along the coast southwesterly from Orissa, 600 miles nearly to Madras, and transversely into the interior, about 400, with a population equal to the whole census of the United States in 1830, and speaking essentially one language—embraces within its wide extent but one missionary station, occupied at the present time by a single missionary.

The Board have learned with high sat-

isfaction that much important preparatory work has been done, in the kind appointment of God, to convey the knowledge of his salvation to this benighted people. If we cannot say, in the language of the Calcutta Appeal, an Appeal addressed to the American churches on behalf of British India, at the very time, though mutually unaware, when the Board were devising the means of commencing the Telinga mission,—if we cannot say, as may be said of Bengal, "the seed has been scattered abroad, and the fields are white for the harvest," we can at least say, "the soil is ready for the reception of the seed, and the seed ready to be sown." As early as 1809, a Telinga version of the New Testament had been made by the Serampore missionaries, and though it perished in the destructive fire of 1812, it was prepared anew, and printed in 1817-18.—The Telinga Pentateuch was also printed by the Serampore missionaries in 1821. And since that time the Madras Auxiliary Bible Society, to whom the charge of completing the Telinga Scriptures was then transferred, have been laboring with commendable zeal in the same good work, while the Religious Tract Society, also of Madras, have been providing Telooogo tracts and other valuable publications, among which are Hymns, Catechisms and Bunyan's Pilgrim's Progress. What is now mainly wanted, is men.—"The present number of missionaries," says the Appeal just mentioned, "is very inadequate even to carry on the services already in existence, much less to extend the sphere of their exertions, which would be so desirable." Let the requisite number of missionaries be furnished—the duty specially assigned to the American churches—and the work is ready to their hands. They may at once enter in and plant and reap, and gather unto everlasting life.

[To be concluded hereafter.]

REVIVALS.

From the Christian Watchman.

PROVIDENCE, R. I.

In the month of February some account of the Lord's work in this city was given to the public. Since that time many have been the tokens of redeeming love among us. On the 21st of February 44 happy disciples were baptized, and on the 5th of March 39 more. Our communion season, the 1st Lord's day in March, will long be remembered with gratitude to God. In the midst of a solemn and weeping multitude, the hand of fellowship was given to 40, who, with others, before welcomed to the church, sat down for the first time at the table of the Lord. Many were almost overwhelmed under a sense of God's unbounded goodness and love. We were made to sit in a heavenly place in Christ Jesus. God's mercy has continued even until now. Our baptizing seasons have been solemn, useful and joyful; our meetings frequent, crowded, and interesting. Sinners have wept, prayed, repented, and then lifted up their hearts and voices in praise to God. The work has continued five months. Some sinners are still inquiring after eternal life, and a few have recently been made to rejoice in the grace of God. 154 have united with our church by baptism, and a number by letter. We expect others will obey the command of Christ soon. Some have been converted among us, who belong and remain with other congregations. But few have, as yet, united with other churches. A number of congregations have shared in the gracious work, but not as much as we expected and desired. Some who have indulged hope in the grace of God will neglect duty and not unite with any church at present. How many have been born of the Spirit, we are not able to tell, but we hope, in the whole city, about 400. The truth of God has found a lodgment in the hearts of sinners from abroad, and they have returned home to weep, and seek salvation through the Lord Jesus Christ.

The still but powerful work of the Holy Spirit has been clearly and abundantly manifested. Bible means have been employed, but God alone has performed the blessed work. To his holy name be all the glory. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The work has spread among all classes, ages and colors. In the Sunday schools the Lord has wrought wonders. In our colored Sunday school there have been between 30 and 40, and in other schools between 60 and 70 hopeful conversions. Some whole classes have received lessons at the feet of Jesus, and became wise unto salvation. From one class of lads, six were baptized at one time. In a number of the Bible classes there were eleven conversions. The songs of praise from these young disciples, sound joyfully in the temple of God. One aged man, convicted and converted under the honored Whitefield, sixty-three years ago, came out with hoary locks and followed his Master into the baptismal waters. Among the baptized are forty-six heads of families, including eleven husbands with their wives, and about forty young men. Thus far we are led to hope that the young members will persevere in duty, and do much in the cause of God.—Some have been received soon after they expressed hope in the grace of God, but before baptism, we have diligently sought, and obtained satisfactory evidence of their vital union with the Lord Jesus Christ. While under conviction for sin, some of us were often with them in the inquiry room and other places. When they expressed hope, we repeatedly heard them speak in our small meetings, and conversed with them personally. They were then examined carefully by a large committee, and when that committee were satisfied, they came by recommendation before the church. Under such circumstances we have had a good opportunity to learn the character and feelings of those who have obtained a place at the Lord's table. Still we may have in some cases erred in judgment, and we fear some will turn back and wound the cause of God. We close by inviting our dear brethren in the Lord to unite with us in praising God for his abundant mercy and grace, and in asking their prayers, that we, as a people, may be grateful, humble, and active.

Yours affectionately in the Lord,

JOHN BLAIN.

Providence, R. I., June 7, 1836.

From the Morning Star.

Br. BURR.—For several weeks past the Lord has been showering down his blessings upon the inhabitants of this village; although for several months prior clouds of darkness seemed to hang over us, and when we met with Christians of different religious orders, the inquiry was what can be done, or what shall we do, to build up the waste places in Zion? Some set apart a day for fasting, others assembled for prayer and to covenant with each other to plead at the throne of grace for the Lord to come in mighty power; a weeping and groaning was seen, heard and felt among the different sects of Christians.—Soon the sound was heard in broken accents from many penitents, "what shall we do to be saved?"—and this cry has been heard about every day or evening since the first of April. We trust that not far from two hundred in the village have been emancipated from the bondage of sin and brought into the liberty of the sons of God. Previous to the commencement of the revival in the F. W. Baptist church, a special meeting was called to ascertain how many there were in the church who would promise before God and covenant with each other not to cease praying until the Lord should bless us in the conversion of sinners. A number met and pledged themselves for the performance of the same. In our next meeting several were found in the congregation inquiring the way to Zion, and several, we hope, before the meeting closed, found a forgiveness of their sins; this gave new energy to Christians; backsliders began to be alarmed and wanderers to return. Since that time the Lord has blessed us in the conversion of near three score persons, principally youth. May 22d, Elder Woodman baptized 13 happy converts; last Sabbath 8 more, and it is expected next Sabbath June 5th, a number more will be baptized.

D. W. COWELL.

Great-Falls, June 1, 1836.

The following is an extract of a letter from Br. Stephen Parsons:

EDGECOMB, June 7, 1836.

Br. BURR.—If I had time I would give you an account of the reformation in this place, which is the most solemn and glorious ever known in this vicinity. From 50 to 60 have become anxious, and the number is increasing daily. Nineteen were baptized on the 29th ult., and quite a number will probably follow in a day or two.—This revival is under the improvement of Eld. Josiah Keen.

Yours truly,

STEPHEN PARSONS.

BOWDOIN, May 27, 1836.

Br. BURR.—I would inform the friends of Zion of the good work of the Lord which is progressing in the 2d church in Lisbon. Me. God has recently poured out his spirit in this place in a wonderful manner—wanderers are returning, paying their vows—the sighs of the wounded and the songs of the redeemed are heard. All glory to God for the rich displays of his grace.—Thirty-three have been added to the church by baptism. The work is still progressing. Let the inhabitants of the rocks praise God to see Satan's kingdom fall, and Zion's ranks filling up.

NATH'L PURINGTON.

THE TELEGRAPH.

JUNE 30.

Grateful acknowledgements to our brother for the following:

For the Telegraph.

How SHALL WE BENEFIT THE WEST.

Mr. Editor: Noticed in the last Telegraph, an extract from the proceedings of a Baptist Association in Ohio, disclaiming all connection with, and misrepresenting the benevolent enterprises of the day. The same sentiment is extensively prevalent throughout the Valley of the Mississippi. How is it possible, that Christians should conduct in this manner? It must be that they misapprehend their obligations, and the character of these enterprises. How shall this misapprehension be corrected? By enlightening them. The Telegraph has unquestionably been a powerful agent in producing the present energy and Christian enterprise of the Baptists in Vermont. The same cause would produce the same results in the Great Valley. Almost every Baptist here has Christian friends at the west. Now my plan is, that they order the Telegraph sent to those friends. It would be gratefully received, as a token of kind remembrance; and would awaken them to their obligations to God and their fellow men. It would cause them to understand and participate in every good work; and tend to make them, what they ought to be, leaven that would operate till the whole valley should be leavened.

It is doubtless well, as far as practicable, to send ministers to the west. But those ministers who can obtain good situations here will rarely go. Those, who cannot are not the men needed there. Besides this, there is nothing like an adequacy of ministers to supply the destitution there.

Active Christians ought to emigrate to the west. But the promotion of worldly interest often has a full share in the motives of their emigration and subsequent plans of action. The perplexities, care and exertion, incident on their settlement in a new country, together with the absence of their accustomed incitements to action, often make them forget their purpose of usefulness, and

sink them to the standard of the west, which they intended to benefit.

Sir there is no other hope for the salvation of this, about-to-be controlling portion of our country, but to put in requisition the moral power it already contains. This must be accomplished by the force of truth. In this view I have for the year past sent the Telegraph to a friend in Michigan. Then will you permit me through your paper to say to others, will you think of it, and ask God, if for you to do as I have proposed would be an acceptable devotion of property to him? K.

AMERICAN ADVOCATE OF PEACE, Vol. 1.—This is a collection of eight numbers of the periodical published at Hartford, for the American Peace Society. It was edited for a time by Prof. C. S. Henry, now of Bristol College—a man of decided talent and of sound philosophy. The object of this society is at once most laudable and visionary. War is a dreadful trade, but until the actual commencement of the millennium, exigencies will arise in the course of human events, which will render it necessary to preserve peace by fighting for it. We honor the motives of the members of the Peace Society, and of their benevolent founder, Wm. Ladd. But we consider the society not only useless, but worse than useless, inasmuch as it absorbs funds which might better be used in accomplishing actual good, instead of wasting them upon projects that are impossible—as long as the nature of man remains the same.—[N. Y. Spectator.

The foregoing is the language of a professed follower of Jesus Christ, the "Prince of Peace." "Exigencies will arise, in the course of human events, which will render it necessary to preserve peace by fighting for it!" And what can be such an exigence? Can it be found in either of the wars now waging at the South? Take the one between Texas and Mexico. On which side is the pressing necessity? The Texans fight for liberty to hold slaves! The Mexican government is insupportably tyrannical because it disallows of slavery! Therefore "Blessed are the peacemakers"—the Texan butchers who are fighting for peace—"for they shall be called the children of God." "God of Peace!" What consummate blasphemy!

Turn it about, then. The Mexicans say that the Texans are tyrants for holding slaves—which is vastly the more congruous language, to say the least!—and that they are lawless invaders of Mexican rights, as well as human rights.—Therefore, "Blessed are the peacemakers"—Santa Anna, Cos, and the other Mexican butchers, who are fighting for peace—*****

If the exigence be not yet found, examine into the causes and necessities of the fighting for peace now going on between the indigenous and the exotics of this country. Pry into the case now coming up between our government and the Cherokees. The latter declare that the treaty of New-Echota was not authorized by the competent powers of their nation, and is therefore of no validity. It is probable that the former will hold on upon what they consider a good bargain. Thus, between the two, peace is violated and destroyed. Now, if fighting is necessary to the restoration of peace, doubleless one or the other of the parties, or both, will be entitled to the blessing pronounced upon peacemakers! If the exigence necessary to secure the blessing cannot be found in existing wars, where has it been found? where can it be found?

Nowhere. It cannot be found in the history of man. The doctrine is false.—History, experience, fact and philosophy are against it. Fighting for peace is just about as rational, just about as philosophical, just about as congruous language as drinking alcohol for sobriety. It is a downright contradiction in terms—an egregious paradox.

"War is a dreadful trade; but until the actual commencement of the millennium—so long as the nature of man remains the same"—it will be necessary to learn this dreadful trade, in order to preserve peace on earth and good will among men! Duelling is a dreadful trade; but human nature being what it is, it was necessary for Bynum and Jenifer to learn the trade, dreadful as it is, and to meet each other at Rock Creek on the 16th inst. and exchange half a dozen shots with murderous intent, to obtain peace between them!—Will our politico-theologist answer two questions? 1. What wars have been necessary and what unnecessary among men? 2. Will human agency have any thing to do in bringing about the millennium, when peace may be obtained without fighting for it?

Shooting matches, and theatrical exhibitions are common Sabbath-day amusements in New-Orleans. Says the New-Orleans Observer, "nearly every Sabbath night our eyes are pained with a view of Sunday theatres."